THE

"HINDU MESSAGE"

A Weekly Review of Indian and World=Problems from the Hindu Standpoint.

Editors: K Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

VOL. 1.] THURSDAY NOVEMBER 1, 1917. [No. 2.

The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For *bona fide* students Rs. 3 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, *Srirangam.*

MOTHER INDIA.

By K. S. Ramaswami Sastri, B.A., B.L.

With thy sweet fatal gift of loveliness,
And blest with psychic rapture and repose,
Thou art the fragrant, blossomed dreaming rose
Amidst the universal wilderness.

Must Thou, Immortal Queen of Nations, press
With restless bruised feet amidst the blows
Of heartless men, forget thy inward glows,
Accept as gospel truth each Western guess.

Mother! with holy light in Thy sweet eyes,
And heart set on a bright, celestial goal,
For ever young and fair and chaste and sweet!
Can men revere lust, greed, and hate and lies
While they can hear the music of thy soul,
And kiss with praying lips Thy lotus feet?

The Hindu Message

THURSDAY EVENING 1, NOV. 1917.

Our Political Situation.

For thirty years and more the modern Indian mind has been anxiously and persistently seeking self-expression in the arena of politics, so as to achieve the evolutionary accomplishment of a free nationality commanding respect in the world, and conscious of its own will and purpose as a partner sharing in the struggles, glories, and achievements of the Empire. That such a state of things should come to pass under the protecting ægis of British rule was naturally to be expected in the case of a community like ours with its brilliant record of past achievement and its sustained consciousness of a heaven-sent messenger of the spirit. It is because the heart of Hinduism and its ever-alive social fabric remain sound and strong that the Hindus have been able to bear so large and conspicuous a share of the efforts which have been steadily, strenuously, and successfully put forth for a generation past,—endeavours which have converted warm opponents into ardent co-workers, carried a slowly growing emphasis of conviction into hearts filled with doubts as to their wisdom or efficiency for the gaining of the ends in view, and consolidated the varying opinions and divergent interests of all sections of the community and of all parts of the country into the united and consistent voice of a nation bent on achieving the goal in view. It may be that a further protracted agitation and struggle within the limits of the Indian law and the constitution of the Empire will have to be kept up before we gain from the powers and authorities here and in England all that we have set our hearts on. It may be that a further stage has yet to be reached in the consolidation of the social mind of India and of the economic forces and resources at the disposal of Indians before we achieve, in all the fulness needed for their wise and fruitful employment, the powers needed for the establishment of an Indian polity which will capture the imagination and attract all the resources of patriotism without which a great national power cannot maintain itself in the present condition of humanity. But our rulers have also had the justice and generosity to recognise, in some measure at least, the stubbornness of determination with which the past generation of our educated men and leaders have worked to achieve the unity of the motherland and to promote among our countrymen a consciousness of the abysmal degradation into which they had fallen and the contumelious contempt with which they were being treated by the rest of the Empire.

The advance of India towards the achievement of freedom and self-respect has not at all been satisfactory to us,—for the concessions yet made by our rulers to the national demand have been of an unsatisfying character and inadequate in extent. Indian fancy franchises and electorates have been of the most unexampled kind. Hence, the so-called representatives of the people have no representative character. They form, also, such a small minority of the Indian legislatures that they have practically no voice in

determining its decisions. The fetters imposed on our legislatures so as to prevent their exercise of free judgment and to stultify their attempts to develop the resources of the land and provide for its present and future needs are so overwhelming as to discourage even the most hopeful and patient of our politicians and to make them despair of truly serving the interests of our people. Poverty and suffering are ever on the increase, the industries of the land are languishing more and more, and unemployment, starvation and ruin are overtaking increasing numbers of the people day by day.

The one circumstance of hopeful augury at present is the forthcoming visit of the Secretary of State. The whole country is on the tip-toe of expectation. Never in the mediæval or modern History of India has an occasion arisen when the hopes and destinies of 300 millions of the human race have been centred on the personality of a single individual and the mission entrusted to him. It is well known that Mr. Montagu brings with him an "angle of vision" avowedly different from that with which British statesmen and administrators have been accustomed to regard Indian affairs and conditions. This is the time when all ranks and classes of men must come forward and enable the National Congress to voice forth the cause of the Indian people and to make the demand for constitutional adjustment and development practically irresistible Men must realise that no economic improvements can take place in India,—that the starvation and suffering which are chronic in India and are proving fatal to numbers of the masses of our people cannot be checked—unless our legislatures can control the executive and possess powers of self-government which can be exercised to promote the economic prosperity of the land and give employment to unemployed and under-employed so as to lead them out of their condition of abject and abysmal desolation and despair into a life of dawning hope and reviving energy. So long as the true representatives of the people cannot control the executive, so long as they cannot adjust their domestic legislation to suit their pressing economic and educational needs, so long as even the purely internal economy, finance, and legislation of India are adjusted in accordance with the interests and wishes of groups of men outside the continent, the present abnormal decay of Indian vitality will not only continue, but we shall in a generation or so find that we shall have irrecoverably lost our lingering power of re-adjustment to the present environment and the new forces which have been called into being among Eastern lands and peoples.

With these dangers and rocks ahead of us, we would fain hope that all castes and communities in the land should pursue *a policy of mutual aid and trust, and not one of mutual distrust and hatred.* We shall presently take up this point. We shall here insist that, first and foremost, not only the State, but also our educated men and leaders should at least endeavour to repress the instincts of savagery, wherever they may show a tendency to recrudescence,—whether among civilised men, or among those sections of the community which still retain in them those predatory instincts or impulses to violence which are characteristic of primitive savagery. The great English philosopher and scientist,

the late Professor Huxley, once spoke of "the ape and the tiger" which often manifest themselves even among the people of the West who boast of their superior civilisation. Among Eastern lands, we have the reputation of being "a nation of philosophers." But extremes almost always meet; and, if we have saints and sages even to-day among each and every caste at one extreme, we have also at the other extreme in abundance, individuals and groups possessing anti-social impulses and instincts not far distant from those of primitive savages. The duty and privilege of those who enjoy the priceless blessings of education and culture is to promote social unity and self-consciousness among the people by bringing all existing elements of barbarism—potential or already active, whether in the mind of the individual, or groups, or society at large,—under the effective control and supervision of the higher elements of the social hierarchy.

The duty of every educated Indian, now and always, ought to be to endeavour to bring his own thoughts and feelings as well as those of all with whom he has dealings, into agreement on all matters of common interest so that there may be brought about a manifestation of the social self-consciousness regarding them and also it may result in a rational social choice which will bring happiness and prosperity, and the power of peace and good-will among men. For the achieving of this great aim, temperate and reasoned discussion is the only proper and adequate means at our disposal. In India even the highest truths of the spirit are established by what is known as *anukula-tarka*—such argumentation as will satisfy minds imbued with a love of truth. We need not hesitate, therefore, to declare that, in dealing with purely secular matters and political conditions free intellectual intercourse and exchange of thoughts is the only means of arriving at a definite conclusion which can be applied to the practical affairs of life. The press, the platform, and the pulpit are all means which can be used in order that we may perceive the forms, and arrive at the conclusions, which the social self-consciousness will assume, or arrive at, in regard to all matters of public importance.

The bringing together of mere crowds, however, and the making of appeals to self-interest will surely only act as a decisive means of originating that frantic and unreasoning social impulse which leads to the taking of passionate, violent, and irresponsible action. Crowds generally act upon impulses,—for, feeling, which in the individual is kept under control by common sense, takes wings when the same individual is a member of a crowd; and then he is borne away on a tide of thoughtless folly which is born of the casual possession of irresistible power. A distinguished writer says,—"Like the savage and the child, the crowd is intolerant of anything interposed between its desires and their realisation; and it always manifests a tendency to carry suggested ideas immediately into action. Crowds therefore are mobile, and with changing excitants they are generous or cruel, heroic or pusillanimous." Let us hope that our public men will endeavour to use their influence with the various sections of the public with which they are in close contact to bring about a closer and more complete unanimity of social opinion than

there yet exists in the land regarding the demands of the National Congress for constitutional changes and reforms so that the tumult and turmoil of the Secretary of State's visit may not prove a merely sentimental journey of adventure and search after some baseless fabric of a merely quixotic vision and purpose.

Mrs. Besant and "The Madras Mail."

Our contemporary of the *Madras Mail*, in its issue of the 23rd ulto., has published a communication from an Indian correspondent who quotes a former opinion of Mrs. Besant's as follows:—"India and the happiness of her people can never be secured by political methods, but only by the revival of her philosophy and religion. To this, therefore, I must give all my energies and I must refuse to spread them over other fields." And again:—"To help in turning India into another Great Britain or another Germany is an ambition that does not allure me; the India that I would give my life to help in building is an India learned in the ancient philosophy, pulsing with the ancient religion—an India to which all other lands should look for spiritual light—where the life of all should be materially ample, but intellectually noble and spiritually sublime." We fail to see what useful purpose is served by making quotations at present. Since coming into India, she has been the leading spirit of the Theosophical Society, and for several years past she has been its President. As such she, like her predecessor, has informed the world that she is acting under the orders of certain individuals, called Masters or Mahatmas, who are stated to be the unseen guides and inspirers of both the Society and its President. When first we met the late Colonel Olcott, at Adyar in December 1884, he informed us, in the course of our conversation, that even in regard to his daily diet he received instructions from his own Guru or Master, as he was anxious that his life which was of infinite value for the progress of the cause should be carefully tended and watched even into its minutest details. We need not, therefore, be surprised if to these Masters is attributed Mrs. Besant's total change of front in recent years. When her work at Benares in founding and conducting the Central Hindu College assumed a turn different from what she had herself contemplated and when the High and Police Courts at Madras failed to appreciate the inner meaning of her ideals and activities in the manner or aspect in which she had herself presented them,—from that moment, herself and the Masters who were directing her movements were bound to initiate a change of policy. No doubt she had said:—"The politician must ever be at war. My mission is one of peace. Therefore I enter not the political field." But when a mission of peace fails, war is necessary as a *preliminary* to the establishment of peace on a secure basis. We consider that she has done wisely in throwing all her powers and energies into a new sphere of activity. For ourselves we should like to see that the leadership in Indian politics, as in all other fields of Indian activity, should rest with Indians themselves,—for the soul of India can only find its true and full expression in the thoughts, words, and activities of her own best and most gifted sons We

trust that Mrs. Besant's capture of the leadership of the Congress or of the political and personal forces in this Presidency is only temporary, and so we do not altogether share the impatience or irritation which is felt in some quarters at her present dominance or intervention in a field where so many earnest and high-souled Indians have laboured for a generation past and with such success as to have the fruit almost within their grasp.

Moral and Spiritual Discipline in Schools—I.

That a discussion is deemed necessary and is often raised as to the propriety and the need for moral and spiritual discipline in Schools and Colleges shows the spirit of the age better than almost all other tendencies of the age. This is an age of unblief, unrest, ceaseless experimentation in all directions, and keen desire for material progress. Some of these tendencies are valuable as they will lead to the permanent acquisition of certain new powers and faculties and qualities by humanity as a whole. Scientific habits of thought and democratic ideals of life have already become permanent possessions of the human spirit and he who reckons without them in working for the future of humanity has no chance of getting a hearing or of serving fruitfully his country or his fellowmen.

But it is a mistake to suppose that these new acquisitions of the human spirit were entirely unknown before or are out of harmony with ethical and spiritual ideals in life, though the pre-occupation of the mind of the age in improving the body and the mind of man has led to its neglecting and even treating contemptuously the ethical and spiritual elements in life. In the golden ages of Indian history there was an equal and equally successful appeal to all these elements. Goethe says: "It must be noted that belief and unbelief are two opposite principles in human nature. The theme of all human history, as far as we are able to perceive it, is the contest between these two principles ....All periods in which belief predominates, in which it is the main element, the inspiring principle of action, are distinguished by great, soul-stirring, fertile events, and worthy of perpetual remembrance and on the other hand, when unbelief gets the upper hand, that age is unfertile, unproductive and intrinsically mean, in which there is no pabulum for the spirit of man, and no one can get nourishment for himself." It is thus clear that only in ages of belief where there are present in abundance elements of harmonious culture blending work and meditation, energy and self-poised rapture, life here and hereafter, earth and heaven, that any great and far-reaching results can be attained which do not involve any loss of faculties already acquired by humanity and which retaining them carry it on to higher stages of existence.

Let us not forget amidst the rush and turmoil and excitement of modern life our hard-won and long-retained arts of inner and outer life. Sir Rabindra Nath Tagore has well said: "Our ancient civilisation was really complete in all its parts and was not a spiritual shade devoid of a material body." Even now India is the one country that has the elements of a harmonious culture present in abundance, and there will surely arise a time

once again when the waiting world will look to it for the discipline of the inner life and the attainment of the real crown of human life Some of our compatriots bemoan the late arrival of political unity in this country, and in their eager desire to grasp it are prepared to let go the precious golden possessions of the inner life already in our hands. Social and spiritual unity was acquired long ago in this country. The organisation of society on the basis of duty and co-operative effort and the harmonious relation of it to the upward spiritual progress of the soul are ideals attained here but as yet unattained elsewhere. Dr. A. K. Coomaraswami well says: "Even with its imperfections Hindu society as it survives will appear to many to be superior to any form of social organisation attained on a large scale anywhere else, and infinitely superior to the social order which we know as modern civilisation...... What nevertheless remains as the most conspicuous special character of the Indian culture is its purposive organisation of society in harmony with a definite conception of the meaning and ultimate purpose of life." As regards political unity it was attained before in varying degrees. Under the guidance of the race dowered above all others with political genius tempered by ethical ideals, our attainment of it in the future is assured beyond all possibility of doubt. As Sister Nivedita well says in her recent book called *Footfalls of Indian History*, this late arrival of political unity is neither surprising nor lamentable. Small and compact states arrive at it early but large and continental states naturally arrive at it late. India's unabated vitality is the surest guarantee of her attainment of it and her retention of it in harmony with social and spiritual unity.

While such are the tendencies of the age, our evolution hitherto, the possibilities before us, and the place of India in the making of the greater humanity of the future, the real danger that assails us is the purblindness of vision that has been the cause of the bringing up of our students in ignorance of our great social and spiritual ideals and untrained in habits of moral and spiritual discipline. It is dreadful to contemplate the consequences of this suicidal tendency of the modern educated Indian mind. Dr. A. K. Coomaraswami and Sister Nivedita say in a recent work, "A single generation enamoured of foreign ways is almost enough in history to risk the whole continuity of civilisation and learning."

Of the objections urged against moral and spiritual training in schools and colleges the argument that morals alone need be taught and that religion as a subject of teaching is neither necessary nor desirable is the worst of all, as it has a certain plausibility and seems to have the support of modern forms of rational thought. It is said that morals can and must be taught in schools and colleges apart from religion. But this can be done effectively only if we can make ropes of sand or extract sunbeams from cucumbers. The supposed divergence between morality and religion is itself one of the most fatal of modern fallacies. Mathew Arnold has well said that religion is morality touched by emotion. The history of man shows well that his sublimest ethical aspirations and acts have owed their inspiration to religion. In India more than in any

other country the alliance of morality and religion has been very close and unchanging, and many of the troubles of to-day are due to the non-religious character of the education in a land where learning learnt much religion and preferred to serve in the heaven of the higher impulses than reign in the hell of lower impulses.

There are other friends of ours who say that Hinduism is not one religion but many religions and that there are no common bases of Hinduism, and that hence the Hindu religion cannot be taught in schools and colleges. If they will only spend on the task of studying our sacred books and publishing manuals of our religion for use in schools and colleges half the time and energy that they waste over these precious theories which are as absurd as they are unpatriotic, the problem of religious education in India would have a very prompt and easy solution.

It is however necessary to remember that Hindu religion has a unique and precious characteristic, namely that it is not a mere matter of congregational worship on specified days or hearing sermons and discourses but is in vital touch with the ordering of our daily life. It has often been said that the Hindu is religious in every act of his life. Mr. Kennedy says in his admirable introduction to Bhartrihari's Satakas: "Furthermore, the Indian is much more logical than the European in that the theories he holds are his practical ideals of life. Very few Europeans, for example, have ever tried to put into practice the essential principles of the Christian religion which many of them profess to hold. The Indian, on the other hand, is not merely familiar with the chief tenets of his faith, but he endeavours according to his lights to carry them out in his daily life. Again, the organisation of the entire Indian social order is based on philosophical and religious principles, those principles which are expressed perhaps with the greatest clearness in the collection of writings known to us as the Laws of Manu. But in modern Europe our sociological and economic order has not necessarily anything to do with religion at all, and, in fact, in country after country, we have witnessed the separation of church and state as if the two things far from being bound up one with another, were reciprocally hostile."

In the ensuing articles we shall describe the few schools in India where moral and religious instruction is given on fairly sound and proper lines and suggest what is the programme of work to be undertaken to set right the educational errors of the last few generations, so that our beloved motherland may, while sweeping into the morning radiance of the coming dawn, retain the immemorial glories and splendours of her inner life.

Panchamas and Dharma.

Mr. T. V. Thampuran, B.A., who informs the world that he is a "real Panchama" writes ably, but bitterly, in the *New India* Newspaper in its issue of the 18th October last, condemning our Varnasrama Dharma as "loathsome" and "pernicious in its tendency;" and he further proclaims his conviction that the Dharma "will perpetuate the present mental, moral, and social degradation" of the Panchamas, and "will confine within a narrow groove the mental, religious, and social activities of (his) people who are at present trying to free themselves from the baneful influences of the past." He says, also, "If you are unwilling to help them, why not leave them alone to work out their salvation?" He

also charges one of the editors of this journal with having said in a communication to *The Hindu* of the 18th August last that all Panchamas who disobey the Dharma "are to be condemned and removed from Hindu society."

We wish at once to reply to this last *personal* accusation. We totally deny that we have ever said anything like what is attributed to us. For, it is entirely against our settled convictions and principles that any one born a Hindu, whether he belongs to a caste or not, should, for any reason, be "condemned and removed from Hindu society." We will now proceed to make our views on the Panchama question fully clear, so as to avoid all further misunderstanding.

We think we are right in assuming that the Hindu Panchamas may be divided into two sections,—*first*, the conservative section which is willing to remain an integral part of the Hindu society engaged in the pursuit of their allotted and accustomed functions; *secondly*, the advanced class of men of the type to which Mr. Thampuran belongs.

All such Panchamas as belong to the *first* class are entitled to claim that the other sections of Hindu society who belong to the present caste-system must exert themselves in order to make their opportunities of bread-winning such at least as to suffice to provide them with the earning needed for healthy living. They must also provide them with neat and healthy dwellings, with the opportunities for improving their minds by providing them with schools where they can learn the elements of sound knowledge, with temples for divine worship, and with opportunities for recreation of various kinds. In all these respects, we acknowledge that much remains to be done in addition to what had been done in the past by our ancestors. At the same time we are of opinion that the charges of savagery, brutality and tyranny brought against our forbears are largely exaggerated, if not grossly unjust. For, we must remember that from the ranks of the Panchamas have come forth saints and sages like Tiruvalluvar, Tiruppani Alwar, Nandanar, whose names have become household words among *all* Hindu castes in South India on account of their spiritual glories; and their literary and spiritual gifts to the Hindu Community are among our most valued treasures. The environment, emotions, and exertions needed for their appearance among our people could certainly not have existed among a community "mercilessly sentenced to perpetual servility." If the sages and saints above-named were among the most eminent and noblest of their community, there must also have been many others of various lesser grades of merit among its members. If so, we cannot be far wrong in the views we have above expressed.

We consider that the time has come for all the higher classes of Hindus to draw the Panchamas closer to them by a union of interests and hearts, if such were possible, more practically efficient than that which has so far existed; and we have briefly enumerated above some of the measures by which this desirable end may be attained. We propose to suggest from time to time various practicable measures which would tend to check the serious evils of the present situation, and to do all we can to rouse the hearts and consciences of all the Hindu castes and their leaders so as to bring about an early improvement. But we also at the same time hold that all sections of the Hindu Community should be simultaneously made to conform more and more to the injunctions of the shastras, so that all our highest ideals and purposes of life here may be secured.

In the second place, we turn to the advanced and ambitious section of the Panchama class to which Mr. T. V. Thampuran belongs. He addresses the following to all leaders of Hindu castes:—"The main trend of your Dharma is to confine within a narrow groove the mental, social, and religious activities of my people, who are trying to free themselves from the baneful influences of the past. Our yearnings after highest mentality and spirituality have to be suppressed at the dictates of your Dharma." None of the Hindu castes or their leaders can blame the Panchamas for abandoning their accustomed place and functions in Hindu society and for availing

themselves of any present opportunity to obtain the benefits of modern education. For, large numbers belonging to every one of those castes have done the same themselves. We think, therefore, they are bound to do all in their power to offer every help to those Panchamas who aspire to advance themselves in the world. For, even in the present disorganised and abnormal condition of our society, we are bound to preserve what unity and co-ordination is still possible, so that our leaders may be enabled—now or in any future, near or remote, when they feel the promptings natural to all enlightened men—to do what they can to re-invigorate Hindu society and start it again on the work of fulfilling its appointed mission on earth.

If ever Mr. Thampuran's eyes happen to catch these few lines of ours, he will be able to judge for himself whether those who, like ourselves, support our ancient Dharma, believe in its spiritual potency, and insist on the necessity for its preservation, are, by any ordainment of irresistible fate, committed to what he calls "the communal enslavement" of the Panchamas,—whether, in order to recognise and fulfil their duty to either wing of his community or to any individuals belonging to it, they must make a sacrifice of the eternally glorious Dharma which, in spite of its chequered history of countless thousands of years and the mire of disorganisation into which many thoughtless Hindus of the present day are found almost hopelessly fallen, retains still several of the unfading laurels of a glorious antiquity and the ever living and vivifying and blessed promise of direct divine help and intervention whenever the course of decay is such as to threaten to overwhelm the holy people and their faith for ever. Mr. Thampuran speaks of "noble aspirations for the realisation of the high principles of Liberty, Fraternity, and Equality" which are animating the minds of the present generation of Hindus who have received a Western education. The Western interpretation of these "high principles" and the application of them to the practical affairs of life have proved a thorough failure, as shown by the heart-rending and purposeless sacrifice of untold millions of valuable lives at the altar of the bloodthirsty Moloch of Modern European savagery. How we, Hindus, interpret these principles will be seen clearly stated below in the continuation we are publishing to-day of the introductory lecture on the Gita. It is in the spirit of this interpretation that, in our view, all Hindus—whether members or not of our caste-divisions—should approach the question of recasting and rebuilding our Community.

Notes and Comments.

"*The Crisis in India*" "*A Step Towards Anarchy*" "*Lord Sydenham's Warning*." Such are the sensational headlines under which the leading Anglo-Indian journal in Madras publishes a Reuter's telegram giving a summary of Lord Sydenham's article on "the Situation in India" in the *Sunday Times*. Surely, there is no crisis here,—except the standing economic one. The masses of our people die as ever in increasing numbers, and the higher classes and castes from whom the leaders of the Indian people are drawn are decaying in vitality because they have to compete in every walk of life, badly handicapped, with the representatives of the ruling race who have a monopoly of all the manifold advantages of race-prestige, of legislative and administrative control, of unlimited resources of accumulated capital, &c. The country has been, and is, absolutely quiet, except for the brief interval of three months during which the internments caused an abnormal agitation of the usually steady flow of the placid waters of Indian political discussion. There has been no "situation" or "crisis" worth speaking of, and never will be. For Indians are ever grateful for all they owe to their British rulers, and they firmly believe that the destinies of Great Britain and India are for ever wedded together for the achievement of a common glory and a common goal in the future evolution of civilised humanity.

* * *

Lord Sydenham speaks of a "small body

of political agitators which is demanding power for its own ends." An absurdly wild and absolutely unsupported assertion! A statement, moreover, utterly opposed to the views expressed by various other administrators of equal rank even within recent times. Has Lord Sydenham any proof to offer? None whatever. "The failure of the volunteer movement."—says Lord Sydenham. Our reply is,—The volunteer movement has been an unexpected success. The very fact that a beginning—and a hopeful one, too—has been possible is itself a matter for congratulation. The manhood of the country and of every community in it has long been kept in a condition of lethargic deterioration by the fatal policy of distrust so long in the ascendant. Now that a change is perceptible, the mind and conscience of the nation will unfailingly rise to the occasion and the demands made on it. Before the young men of our Indian castes and communities are called on to display their martial spirit or prowess, they must be made strong and athletic by constantly taking part in physical games and exercises of all kinds. It is only within a few years that the students of our schools and Colleges have been taught the value of participation in games and physical exercises in the building up of a strong and healthy body. Our rulers have not hitherto encouraged the formation of popular gymnasia or the holding of popular competitions for the exhibition of feats of physical strength and skill by trained men belonging to the various communities. If now at least all responsible officials resolve to make up for lost time, we feel sure that in another ten years we shall witness a vast and marvellous change. Lord Sydenham can do no good by shutting his eyes to the failures and failings of his countrymen in India, and by simply indulging in wild exaggerations regarding those of others whom they have neglected while themselves enjoying the blessings and sweets of power and office.

***

Lord Sydenham draws a distinction between "the fighting classes of India who have gallantly acquitted themselves in the field," and "a section of the English-speaking Indians dominated by the Brahmins and the lawyers,"—in order to support his statement that it is only the latter who have been agitating for constitutional changes of a more or less drastic character. Evidently, however, he is not quite sure of the support and approval of the "fighting classes,"—for he is careful to add the proviso, "if they understood the issues." Our "fighting classes" will not fail to note what Lord Sydenham and others of his ilk think of their powers of intelligent discrimination and comprehension of the condition of affairs around them. When Mr. Montagu arrives, however, he will find an almost absolute unanimity of opinion and resolve among all sections of the Indian people,—among the leading sections of the entire Indian populations, whether Punjabees, Hindustanees, Bengalees, Mahrattas, or Drávidians,—as regards the need and urgency of constitutional change. Lord Sydenham is evidently a Rip Van Winkle who has got himself gently and slowly rocked into a condition of blissful and ignorant somnolence during the years of his retirement from office in India.

***

How afraid Lord Sydenham is of the dismal prospect before the Anglo-Indian bureaucracy of losing its present monopoly of high office is clear from his suggestion that "it would be easy to give *minor* posts in the administration, provided competitive examinations were not accepted as the only tests of fitness." Why not the *major* posts also? Because he wants the bureaucratic fraternity which he formerly led to enjoy for ever the sweets of power and the more substantial gains which are associated with the holding of those *major* posts in India. We have ourselves never had faith in the value of competitive examinations as a proper method for selecting candidates for Indian posts, "minor" as well as "major." So far we can agree with Lord Sydenham. We here add our humble voice to the chorus of Non-Brahmin agitation so as the concurring of all opinions may lead to their early abolition. Any one can see why Lord Sydenham wants to see competitive examinations abolished only for the

filling of the "minor" posts. The monopoly of "high" office is the chief of all the means by which the *esprit de corps* of the Indian bureaucracy has been maintained; and, when that monopoly is broken we feel sure that the serfdom of the Indian official coolies will cease, and the human soul in them will again assert itself. What the Sydenham set are in mortal dread of is exactly this spirit of self-assertion and self-knowledge in the educated Indian.

* * *

Lord Sydenham gives a list of urgent reforms needed in India,—the transfer to Indians of larger powers of local self-government, the restoration of village panchayats, the reform of education, and the complete overhauling of civil law and procedure. All these are certainly urgently needed reforms,—but we want, even more than all these, the restoration and development of our industries and arts. So long as the Anglo-Indian bureaucracy wields the reins of powers, we cannot hope to have this most urgent of all reforms; nor are we quite confident about securing even those other aforesaid measures which are certainly of less urgency. Transfer power to the people, and the country will have all these boons in quick succession on the crest of a swelling tidal wave of reform. The present Indian constitution is antiquated and obstructive to the last degree, and ought not to be allowed to stand and encumber the earth a moment longer. We want self-government,—"a real, living representation of the people," in the magnanimous and stirring language of the greatest man of the nineteenth century, Mr. Gladstone,—the unrestrained power to make ourselves a happy, prosperous community, with our national self-respect restored to us so that we may take our rightful place among the fraternity of self-governing and self-respecting nations constituting the British Empire.

* * *

Lord Sydenham says:—"India's most pressing need is the abolition of the caste-system, and here lies a magnificent field of work for real Indian patriots." Why is the abolition of caste our most pressing need? Lord Sydenham refuses to tell us why. But he has unconsciously exhibited the proverbial cloven foot. He speaks in one place of "the section of the English-speaking Indians dominated by Brahmins and lawyers." It is "the Brahmins and lawyers" who have ever been the abomination of the Indian bureaucracy. Lord Sydenham evidently feels that, if caste is abolished, the domination of the Brahmins and lawyers will cease in the land and its politics. We fail to understand how the abolition of caste will lead to the abolition or extinction of lawyers in India. We have even now a numerous and influential body of Non-Brahmin lawyers: but Lord Sydenham is evidently of opinion that, as the Brahmins form the large majority of Indian lawyers, the lawyers will, when the Brahmins are got rid of by the extinction of caste, form a microscopic minority and so remain without influence, and then the present narrow rule of the Anglo-Indian bureaucrat will get perpetuated and will continue for ever in strength without the rivalry or the intrusion of the Brahmin caste. It is equally astonishing and disgusting that a nobleman bred in the free democratic atmosphere of Great Britain should make so contemptible an exhibition of clannish narrowness and jealousy. "Can the Ethiopean change his skin, or the leopard his spots,"—we cannot help exclaiming.

Mr. N. K. Ramaswami writes:—

A *Sadas* was held at the Mutt by His Holiness Sri Sankaracharya Swami of Kumbakonam on the evening of the Vijiadasami day for awarding gold and silver medals to the Prize-winners and presenting works to all the Varnashrama Dharma Prize essayists. 21 Essays had been received from the colleges of Trichinopoly, Kumbakonam, Madras, Salem, Guntur and Benares. Two of them were in Tamil, one being by a 4th Form student. Medals were given to Ganesan and Ramachandran of the St. Joseph's College, Trichinopoly and Manusmriti and Bhagavad Gita in Sanskrit, Sandhyavandana Bhashyam in Tamil and the Ramayana numbers of Mr. Sarma's Portfolio of drawings were presented to the two medallists and the 4 Kumbakonam College essayists who attended the *Sadas*. After a few preliminary remarks by Professor Sundararama Aiyar, His Holiness gave a masterly and inspiring lecture *in defence* of *Varnashrama Dharma*.

The Bhagavad Gita.

With an English Exposition

By K S. Ramaswami Sastri B. A. B. L.,

(The substance of the lectures now being delivered at Trichinopoly.)

INTRODUCTORY.

(continued)

In fact the Hindu conception of Dharma is not really out of harmony with the essential elements of the modern spirit. The modern spirit is summed up in the words—Liberty, Equality, and Fraternity. As regards Liberty, the greatest of Hindu books on Dharma says—

सर्वं परवशं दुःखं सर्वमात्मवशं सुखं

Manu.

In this country Dharma ruled the Kings who ruled the people; bad kings were turned out when they were bent on destroying Dharma; the people were consulted when the heir-apparent was chosen and at other important moments of the national life; there was the combination of a strong central authority and local self-government and village autonomy; there was no mere verbal worship of democracy as a fetish in combination with the pulling of the political strings by abusive and self-seeking cliques such as we find in the West, but a stable social and political order based on an admirable combination of the elements of monarchy, aristocracy, and democracy all under the sovereignty of Dharma; there was no clash of majority and minority or of minorities *inter se*, but there was an organisation of society on a basis of co-ordinated and non-competitive social service based on a spiritual conception of life which placed duties before rights; and there was the utmost intellectual freedom. Mr. Havell says in his Ancient and Mediæval Achitecture of India: "It is true that Indo-Aryan liberty was not of the crude Western type represented by the formula 'Libertie, Egalitie, Fraternitie.' It was liberty for every man, whether king or peasant, to follow his own Dharma —the Dharma being that which long tradition and the wisest of Aryan law-givers who knew Indian history and people had taught every man to regard as his duty to God, to state, his household, and himself". He says again: "The Aryan was a born aristocrat but his ideal of Government was essentially democratic. .... The philosophy of the Vedas proclaimed the highest ideal of self-government and Aryan philosophy was not an abstract speculative theory but a practical formula of life...........The democratic principle of government was fully understood in Ancient India." The combination of aristocratic ideals in personal relations with democratic ideals in governmental and spiritual relations produced a unique, efficient, and harmonious social polity in the golden age of Indian civilisation.

So far as *equality* is concerned our civilisation has recognised the inherent and spiritual equality of all to the fullest extent, nay, it proclaims the *unity of life*. But there is a difference between shutting our eyes to the patent inequalities of mental and physical life and indulging in day-dreams of equality of mental and physical life, or bringing about such equality at the base of the guillotines established to murder those who happen to have got the good things and graces of life in a more abundant measure—and recognising such inequalities and trying to effect equality by filling up the gaps and breaches with the ambrosia of love and of the recognition of divine immanence and manifestation. The latter is our method and the former is the Western method.

So far as *fraternity* is concerned, we have recognised this principle fully as following from the fatherhood and motherhood of God. But we have realised what the West has forgotten *viz* that the conception of fraternity implies elder and younger brothers and that the reverences of life should be maintained for the uplift of all. Truth was held to be accessible to all, and all were equally eligible for salvation, and no real difference was made between man and man. Mr. Havell very rightly speaks of "the spirit of Aryan philosophy which proclaimed truth to be a temple open on all sides to devout worshippers who might choose the approach most accessible to them."

Thus in the West society is made stable, or rather kept on the brink of unstable

equilibrium, by checks and counter-checks; here it is held together by the central gravitational force of Dharma. There law and fear of the enemy perform the functions of love of God and love of Dharma operative in India. There society consists of conflicting groups held together by fear of enemies and by obedience to law; here we have interrelated groups held together by love of God and loyalty to Dharma. There religion is not in vital union with life; but here in the words of Mr. Havell "religion is never regarded as external to secular life but as its consecration and illumination."

In our land religion, philosophy, and ethics are commingled, are one. This is as it ought to be as human nature is a unity and not a mere juxtaposition of unrelated elements. The assertion that such commingling is a mark of barbarism and that their separation is a test of civilisation is baseless. The thinker is yet to be born who is bold enough to deny refinement and civilisation to the Indian people.

The Hindu conception of the state is of a stable and harmonised social order—able to resist disruptive forces within and attacks from without—which has as its instrument of political life a harmonious combination of monarchy, aristocracy, and democracy as represented by the king, the council of the elders, and the council of the people. The will of the people was always consulted and respected and any dangerous predominance of any one of the elements of political power was prevented by their common allegiance to the sovereignty of Dharma. In modern times the doctrine of the sovereignty of the people has been raised to the rank of a fetish. Democracy run mad is a de-vitalising and dangerous force in societies. There are provinces of life where the will of the people is everything and there are other provinces of life where the will of kings, of aristocracies, and of democracies must bow before a Higher will which declares to us the eternal principles of righteousness. Where the will of the people—nay, even the will of the majority which is a less stable and unworthy manifestation of human reason—is allowed to subvert the racial ideals of the people and the moral order as revealed to it, then it becomes a foe to real progress and culture and is one of the arch-enemies of God.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

Hindu National Literature.

Whether religious or secular or mixed, and whether in the Sanscrit or in the vernacular or in the prakrita languages, the literary inheritance of the Hindu caste-fraternity in prose and poetry from Hindu sages and standard scholars has been vast and varied. The loss by neglect and mischief has been enormous, so that what is known or recoverable at present is not perhaps a tenth of the studies of the Hindus in Hindu svarajya days. Be it remembered also that vastly more instruction than was recorded on cadjan leaves and granite stones was treasured up in the brain and communicated orally. Most of the present-day controversies over Texts and their meanings and applications proceed from imperfect knowledge and individual conceits. Too often, the wish is father to the thought, and selfishness passes for selflessness.

The ancient and modern Rule of Decision is to submit the question to learned Parishads, Sangams, Councils and Committees, who deliberate with clean bodies, unprejudiced minds and godly feelings. The Hindu Navaratri and other holy days are meant and fitted for such national meetings and decisions, and the Vedachariars and Vedantachariars preside over the deliberations in the Rajasabha.

Legislative Councillors and Parliamentary orators with foregone conclusions and alcoholised brains may make and unmake laws and organisations ever so much, they may please the ministers of changing personnel and changing policy: but such time-serving devices can never reach time-abiding truths and arrangements.

Hindu National Literature is of Monarchical and Parishadical standard, and boycotts contentions and mobbish declamations.

A. SANKARIAH, P.F.H.S.

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager. *"The Hindu Message"*, Srirangam.

Gnana Yoga—I.

(A lecture delivered by SWAMI VIVEKANANDA in America to a class of students *on December 18-1895.*)

The following are four words which convey four forms of discipline—

(Here is some blank space in the Manuscript intended evidently to be filled up with the names of the four *Sadhanas* viz., *Nityanityavastuviveka, Ihamutrarthaphalabhogaviraga, Samadishatsampatti* and *Mumukshutvam.*—Ed.)

The first two, *Sama* and *Dama* can be taken together, and the definition of them is to keep the organs in their own centre, and not allow them to stray out. I will have to explain to you first what the word organ means. Here are the eyes; the eyes are not the organs of vision, but the instruments. If the organ is not there also, even if I have eyes, I will not see anything, but given the organ and the instrument also, the organ being behind in the brain, what is called the nerve centre, and when the mind attaches itself to these two, then vision takes place. So in each act of perception these three instruments are necessary—first the external instrument, then the internal organ, and the mind. If any one of them is missing there will be no perception. So, in order to control the mind, we have really to control these organs. This mind acts from two sources, external and internal. When I see things my mind goes out, becomes externalised, but suppose I close my eyes and begin to think of certain things, the mind does not go out, it is internally active. But in either case there is activity of the organs; when I look at you and speak to you both are active. When I close my eyes and begin to think my organ is active but not the instrument. Without the activity of these organs there will be no thought. You will find that none of you can think without some symbol. In the case of the blind man he has also to think through some figure, figures of touch, as heat and cold, hard and soft. These will act in the mind, and so his organs of touch will be active at the time he is thinking. The organs of sight and hearing are generally very active; you must bear in mind that by the word "organ" is meant the centre point. The eyes and ears are only the *instruments* of seeing and hearing, and the organ is inside. If that organ is destroyed by any means, even if the eyes or the ears be there, we would not see or hear. So, in order to control the mind, we must first be able to control these centres, to restrain the mind from flying out or in, and keeping the organs close to these centres is what is called *samadhana.* One is not allowing the mind to externalise, and the other checking its internal activity. Then comes the next preparation, (it is a hard task to be a philosopher!) "*titiksha*" the most difficult of all; it is preached as the ideal forbearance, "resist not evil." It requires a little explanation too. We may resist an evil, but at the same time we may feel very miserable. A man may say very harsh things to me, and I may not hate him for it, may not strike him back; I may restrain myself from getting apparently angry, but that emotion will be in the mind, and I feel very badly towards that man. That is not non-resistence; it should be without any feeling of hatred or anger, without any thought of resistence; the mind must be the same as if the man had blessed me, and only when I have got to that state, have I attained to non-resistence, and not before. Similarly with regard to the *Dvandvas* the duality of nature, heat and cold, pain and pleasure, bear them all; forbearance of all misery, without even a thought of resisting or driving them out, without even any painful feeling in the mind, or any remorse. Suppose I do not resist something and great evil comes, if I have "*titiksha*" I will not feel any remorse that I did not resist; when the mind has attained to that state, it has become established in "*titiksha.*" People in India did extraordinary things in order to practise this "*titiksha.*" They bore tremendous heat and cold without caring; they would not even care for snow; they go on just as they are, because they have taken out all thought of the body; it is gone, as if foreign. "*Uparati*" is not thinking of things of the senses; most of our time is spent in thinking about sense objects,

things which we have seen, or we have heard, which we will see, or will hear, things which we have eaten, or are eating, or will eat, places where we have lived. We think of them or talk of them most of our time. One who wants to be a Vedanti must give up that. "*Sraddha*" faith; one must have tremendous faith in the truth of religion and God; until he has that he cannot attempt these grand things. A great sage once told me that not one in twenty millions in this world believed in god. I asked him why, and he told me "Suppose there is a thief in this room, and somehow he gets to know that there is a mass of gold in the next room, and only a very thin partition between the two rooms, what will be the condition of that thief?" I answered "He will not be able to sleep at all; his brain will be actively thinking of some means of getting at the gold, and he will think of nothing else." Then he replied "Do you believe that a man believes in God and does not go mad. If a man sincerely believes that there is that immense, infinite mind of bliss, that there is a Being reaching Whom is the whole goal of life, and He can be reached, would not that man go mad in his struggles to reach Him." This is "*sraddha*," faith in God. *Samadhana*, constant practice; nothing is done in a day. Religion, like anything else, cannot be swallowed in the form of a pill; it requires hard and constant practice; this mind has to be conquered by slow and sure practice. Next is "*mumukshutvam*" the intense desire to be free.

Those of you who read Edwin Arnold's "Light of Asia" remember where he translates the first Sermon of Buddha, where Buddha says "We are in a wheel of misery and the wheel is going round and round, but at the same time though we know and feel it, we hug and kiss its spokes." All the misery we have is our own choice; such is our nature. The old Chinaman, who has been kept in prison for 60 years was released, on the coronation of a new Emperor, and when he came out he could not live; he must go back to this horrible dungeon, among the rats and mice; he could not bear the light. So he asked them to kill him or send him back, and he went back, That is the condition of men; we run after all sorts of misery. Every day we run after pleasure, and before we reach it we find it gone, slipped through our fingers; on and on and on we are going, blinded fools that we are.

In some oil mills in India there is a bullock that goes round to grind the oil, and there is a yoke round the bullock's neck. The Indian people are very kind to animals; they do not like to beat them. But the bullock would stop working if they did not beat it, so they have a device to take its place. They have a piece of wood fixed on to the yoke, and on that is a wisp of straw. The bullock is blinded in such a way that he can only look forward, and so he stretches forward to get at this straw, and when he does so he pushes the piece of wood out a little further; and he makes another attempt and never catches the straw, but goes round and round in search of it, and grinds out the oil. So you and I are born slaves to nature, and money and wealth, and wives and children; we are always chasing a wisp of straw, chimera! The great dream is love; we are all going to love and be loved; we are all going to be happy, and never find unhappiness, but the more we go towards it the more it goes away from us. Thus the world is going on, society goes on, and we, blinded slaves, have to pay for it without knowing. Study your own lives, and find how much of happiness was there, and how much of truth you have gained in this wild goose chase of the world.

(*To be continued.*)

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.